23419a

1078 11596 23

A Subpæna from the High Imperiall Court of Heauen to be ſerued vpon all men: vpon an *Information preferred by* Iuſtice *againſt Mankind.*

With the Anſwer, and Reply from *Mercy, and her directions how to come to Heauen, if we auoid ſinne.*

Shrinke not from this *Subpæna*, which is pend,
Eſteeme it well, for ſure thou muſt appeare:
What thou haſt been, and how thou doſt offend,
Each word and thought will be preſcribed there:
Rightly that *Iudge* will thy records foorth call,
Dayly therefore prepare vnto thy tryall:
None is exempt, all muſt then proſtrate fall
At *Deaths* command, no man can make deniall.
Now then prouide, on paine of thy damnation,
Here to amend thy former euill wayes:
Oh ſinner, learne to ſeeke for thy ſaluation,
If thou in Heauen wilt haue eternall ioyes.

ANNAGRAM.

Annon Ieſu re ades.

Imprinted at London by *Auguſtine Mathewes* 1623.

A Subpæna.

The Information of Iuſtice.



Almighty GOD,
thou Monarch of all might,
Who made the Sea, the Earth,
the Heauens and all:
Whoſe Maieſtie,
whoſe power is infinit:
at whoſe command, all powers doe proſtrat fall:
By whom all Monarches of the world do raigne;
who ſetteth vp, and pulleth downe againe.

Iuſtice complaines, whereas out of thy *Grace*,
thou madſt a Creature of the earthly frame,
And put him in a moſt delightfull place,
with all abundance richly in the ſame:
Where nothing wanted to content deſire,
which hart or ſoule for ſolace might requi:e.

His will and wish were ioyned both in one,
his liberty was absolute in mind:
No feare of Death; for sinning there was none,
he had restraint but only in one kind:
On paine of Death, he was forbid to tast
the *Fruite* in midst of *Paradice* was plast.

Beeing alone thy Maiestie thought good
to make a Woman for his more delight,
Which should be of the selfe same flesh & blood;
his consort and his comfort day and night:
But at her motion he foorthwith rebelled,
and iustly was from *Paradice* expelled.

By Disobedience he did thus begin
to bringe Man-kind in bondage to the Deuill;
He was the first originall of sinne,
which brought in death with al succeeding euil,
That by his fall, posteritie was stained,
both Hell & Death, by disobedience gained.

Now did he see his nakednesse and sinne,
and might detest the cause of such a fall,
He lost that state he was created in,
to bring in Death vpon himselfe and all;
He lost thy fauour being so beloued:
to cast him off in *Iustice* thou wast mcued.

But thou although by so rebellious deed,

he

he was to death and iuſt damnation brought)
Didſt make a promiſe, by the *Womans ſeed*,
death and damnation ſhould be ouerwrought:
And what he loſt by his committed crime,
both that and more ſhould be regain'd in time.

In the meane ſpace, thou leſtſt him *Natures* law,
a *Chauncery* within his ſecret breſt:
Which Conſcience might keep: his fleſh in awe,
in flying ſinne, and following what was beſt:
But weake or wilfull, whether was the cauſe,
he flyeth out, and breaketh *Natures* Lawes.

A ſecond *Law* thou didſt by *Moſes* giue,
more full and which did *Natures* Law expreſſe:
But after neither of them he doth liue,
his ſinfull actions euermore encreaſe:
He doth complaine & ſayes, thy Lawes are ſuch,
his weakneſſe great, their burthen is too much.

Fulneſſe of time brings in the Law of *Grace*,
the promiſd *Seed* to *Eua* was foretold,
Should cleere the guilt, and helpe all *Adams* race,
is now perform'd; and what hath bin in hold,
In debted thrals to Death, to Hell for ſinne,
Ieſus frees all, and cals the reckoning in.

This Law of *Grace*, which as himſelfe hath ſaid,
th: burdens light, and eaſie for to beare:

Who beares this yoake, was neuer ouerlayd,
when loue beares all, and not inforced feare:
But for this law, as all the reſt he careth,
for loue or feare, the breach of neither ſpareth.

What was the cauſe thou didſt him firſt create?
but, for becauſe proud *Lucifer* did fall:
Thou wouldſt aduance him to that glorious ſtate,
what Angels loſt, man ſhould attaine to all:
Where Angels fell, they had no reprobation,
their fall was wilfull, & without temptation.

But Man was tempted by a potent foe,
Who moſt enuying that an earthly wight
Should by his Maker be aduanced ſo:
ſought by al meanes with hate of malice might
To wreſt him out of fauour and of grace,
to put him from the euerlaſting place.

Man that did fal through *Adams* ſtrong temptatiō
him to redeeme, thou ſent'ſt thy only Sonne,
Reſtoring him to fauour and ſaluation:
what *Adam* loſt, the *Womans ſeed* hath wonne:
Who fel not tempted, is adiudg'd to Hell:
man is redeem'd, who by temptation fell.

Eternall God, what ſhould thy *Mercy* mooue,
for to forbeare this deadly ſinner ſo?
He yeelds no ſhew of thankes for all thy loue,

no

no benifites make him his ſinne forgoe:
What thou doſt hate, that wicked life he followes
as Hogs in dirt, in filthy wayes he wallowes.

Thy Lawes cannot his ſinfull life reſtraine,
his care is for thy benefites but ſmall:
His life declares thy threats he houlds but vaine,
his workes doe ſhow he loues thee not at all:
Long ſuffring *Mercy* makes him ſo to truſt,
that he forgets that thou art alſo *Iuſt*.

Like as the Child cares not for Fathers threats,
words are but wind, he followes one his play,
This creature ſo himſelfe and thee forgets,
till thou thy Rodde of *Iuſtice* on him lay:
In all his pleaſures, from thee he doth flie,
he ſeekes thee not, but when he feares to die.

What is that ſeeking, forced by conſtraint,
all youthfull dayes to run it out in pleaſure,
And when that death, or ſicknes makes him faint
then he ſeeks homeward; thou muſt wait his leaſure:
Not like to *Abel*, offring thee the beſt;
but like to *Cain*, the worſt of all the reſt.

His prime of Youth, and all his golden yeares,
his wits and wealth, all giuen to the Diuell,
When feeble age drawes on, with hoary Hayres,
that now he fayles to practiſe former euill:

When ſin leaues him that he cau ſinne no more,
he ſeekes to thee, who ſeru'd thy foe before.

Canſt thou in *Iuſtice* ſuch preſumption like,
the benefits thou giu'ſt him out of *Grace*,
To draw him home, before thy hand would ſtrike
to turne all to a cleane contrary caſe?
Gods *Mercy* paſſeth all his workes (he ſaith)
therefore preſuming, he his ſin delayeth.

Thy *Mercy* is to ſuch as doe repent;
but not to ſinners which remaine in ſinne:
Who was a ſinner, if he haue intent
to change his life, he may thy *Mercy* winne:
But who preſuming, ſinneth in that kind,
by *Iuſtice*, he may neuer *Mercy* find.

He runneth on, ſuch arguments are rife
with him who takes in ſin, ſo great delight,
That may giue colour to a ſinfull life,
preſuming thou in *Iuſtice* wilt not ſmite:
A damned life doth euermore inuent
ſuch reaſons which may further his intent.

This creature cares not that thy *Sonne* was ſlaine,
the only cauſe ſuch paines he did abide,
To pay his debts, and bring him home againe;
wounded in hands, in heart, head, feet, and ſide:
Though for his ſinne, thy deereſt *Sonne* did die;

his howrely ſinnes doe ſtill him crucifie.

Vertues are fled, and baniſhed away,
what Vertue now at all is put in vre?
All deadly ſinnes doe each where beare the ſway:
oh great *Iehouah*, how canſt thou endure?
Fulneſſe of ſin doth now ſo much abound,
it annoies the heauens & ouercharge the groũd.

Behold my caſe, O God, I may be bold
to ſay, my ſword and ballance are ſore ſhaken:
Canſt thou endure I ſhould be bought and ſold,
that poor mens ſuits for bribes ſhold be forſakẽ:
Deſcend O God, to earth downe from the skies,
for none but thou redreſſeth poore mens cries.

Who cares for poore? yet poore as deere to thee,
as is the greateſt Monarch which doth raigne;
His ranſome like, and heauen for him as free:
yet Pouerty is held in great diſdaine:
So did the Glutton *Lazarus* deſpiſe,
but now this ioyes, and he in torment lies.

Doe they loue thee, when thou thy ſelfe haſt ſaid,
who doth relieue and giueth to the poore,
Doth all to me, and they ſhall be repaid
full weight and meaſure, yea an hundred more?
They ſhew their truſt and loue to thee is ſmall,
the poore get nothing, yet thou giueſt all.

Thy

Thy Creatures made for man in thy Creation,
in Sea, on Land, in and aboue the Skies,
They all agree in making exclamation,
they ſtill powre out for *Iuſtice*, grieuous cries:
Thou gau'ſt them Man, for to be rightly vſed;
but cleane contrary they are all abuſed.

For natures vſe, Apparell is changed quite,
all is conuerted to exceſsiue pride:
The Sun, the Moone, the Stars, the day, & night,
cry their abuſe, may be in *Iuſtice* tride:
Thy meats & drinks, thy gold & earthly treaſure
are all abus'd in luſt and fleſhly pleaſure.

Shorten the time (Almighty) tis to long
that man runs on in wickednes and ſinne:
Haſten in *Iuſtice* to reuenge thy wrong,
ſend *Death* abroad to call all ſinners in;
Grant out *Subpænaes*, let not *Death* make ſtay;
but to thy *Iudgement* bring all fleſh away.

A Subpæna from the Court *Imperiall.*

THE GOD of Gods,
who all the world hath wrought,
And out of nothing, made the worlds wide fram:
Who mans ſaluation by all meanes hath ſought:

and

and by his blood hath ranſomed the ſame:
By this *Subpæna* giueth charge to thee,
thou fayle not at his *Iudgement* ſeat to bee,

And that thou fayle not for to bring in place,
all thoſe Records thy Conſcience doth hold;
That *Chauncery* can beſt declare thy caſe,
what it is now, what it hath beene of old:
Of this thy charge thou mayſt not make deniall,
for that's the day appointed for thy tryall.

Fayle not vpon the hope of thy ſaluation,
to cleere thy reckoning at that dreadfull day:
Prouide thy ſelfe on paine of thy damnation,
to free thy charge; and anſwer as thou may:
Within this world thou may'ſt to *Mercy* truſt,
but I haue ſworne that day I will be *Juſt*.

Witneſſe my ſelfe, who at thy firſt creation,
made thee a Man the Heauens and all for thee,
Witneſſe my ſelfe, who to worke thy Saluation,
ſend my deare *Sonne*, by Blood to ſet thee free,
Doe not refuſe theſe *Mercies*, which are mine,
leſt Hels damnation fall out to be thine.

The

The Speeches of Death, prouided *to execute the Subpæna.*

I Am at hand, (full well I know my charge)
with all poſt haſt Ile make a quicke diſpatch;
But let me haue Commiſsion at large,
then ſhall I fruſtrate many a ſinfull match:
Then God by man ſhall not be ſo offended,
For with my Dart all fleſh ſhall ſoone be ended.

Ile make the proud to ſtoope, for all his pride:
Ile bring the Rich for all his gold away:
The Leacher ſhall not in his filth abide:
the Glutton ſhall not for his dainties ſtay:
They are now careleſſe, but when I doe wound,
I terrifie the loftieſt liues on ground.

Oh how they offer to redeeme their daies,
they would giue all, ſo *Death* would ſet them free;
If *death* would be corrupted any wayes,
not all the world ſo rich as *Death* might be:
In health and youth, who value *Death* but ſmall,
when *Death* doth ſtrike, to *Death* they offer all.

But what ſayes *Mercy*, ſhe doth looke as if
ſhe would indeauour to procure my ſtay:
She loues me not, ſhe holds me a a theife,

who

who would ſo ſoone her darling bring away,
If ſhee begin to ſpeake, I know her minde,
out of her loue, ſhe pleadeth for man-kinde.

Mercy her Speech for Man-kind.

GReat King of Heauen, *Iuſtice* ſpeaketh true,
Man iuſtly doth prouoke thy wrath & ire:
If thou in *Iuſtice* ſhouldſt pay him his due,
he hath deſerued euerlaſting fire;
But in this world thy *Mercy* thou haſt plaſt,
whilſt it indures, ſo let thy *Mercy* laſt.

Send out *Subpænaes* that I grant it fit,
to let men know they haue a reckoning day,
For Execution, ſtay thy *Iuſtice* yet,
their liues amend perhaps ſome ſinners may;
Tis knowne thy *Mercy* yeelds the more content,
then *Iuſtice* can, if ſinners would repent.

Tis not the ſinners death thou doſt deſire,
tis his conuerſion thou haſt euer ſought:
If man receiue for ſin, a ſinners hire,
it coms frō that which he himſelf hath wrought;
Grace and Saluation thy deſire is knowne:
if Hell and Death, the ſin and fault his owne.

Reſpite the time, that I may doe my beſt,
to let men know the danger they ſtand in:

Thy

Thy hate to ſinne, by *Iuſtice* is expreſt:
Ile try if *Loue*, may mooue him from his ſinne,
Iuſtice is ſterne. *Seueritie* plays his part,
Mercy (perhaps) may ſooner moue the heart.

The ſpeach of Mercy to Mankind.

WHen all mankind by *Adams* fall had loſt,
both *Paradice*, the hope of Heauen & al
In thoſe diſtreſſes, then I helped moſt;
I promiſed vpon that grieuous fall,
In time, a *Fruite* ſhould ſpring from *Womans ſeed*,
ſhould cleare the guilt, & cancell *Adams*, deed

What I did promiſe, I performed truly,
the precious choyce, I tooke for mankinds ſal
Gods deareſt *Sonne*, who did performe it duly,
for mans ſaluation, did mans nature take;
And by his paſſion, whereas man was thrall
to Death and Hell, he freed him out of all.

Iuſtice doth now as euer heretofore,
call on that ſinners may receiue their due:
And I indeuour now as euermore,
for mans repentance, and Saluation ſue:
At *Mercies* ſute, God euer graunteth *Grace*,
and for repentance, giueth ſinners ſpace.

A Subpœna.

O that I might make ſute, with that ſucceſſe
to mortall men, as when I doe to God:
That they would yeeld to me that readineſſe,
to fly the danger of his heauie rod:
I euer found God ready vpon triall,
why then ſhould man giue *Mercies* ſute deniall?

I ſue not for my ſelfe, but for thy gaine,
to make them heyres of heauen & thoſe ioyes:
Ile ſhew them how they may there to attaine,
and reaſons why to fly all worldly toys,
If man will put what I direct in vre,
of Heauenly bliſſe and ioyes he ſhall be ſure.

The true ſtate of a ſinner.

FIrſt let me ſhew what is his grieuous ſtate,
who doth in ſinne, and ſinfull life delight:
Which miſery may force a man to hate
the cauſes which doe worke that wofull plight
What miſchiefe more then liue in feare & griefe,
when heauen or earth can yeeld him no reliefe?

If to the Heauens he dare lift vp his eyes,
his hart & ſoule with trembling feare do grudge
His Bird in breſt moſt heauy on him lyes,
and tels him thẽce he muſt looke for his Iudge:
Whoſe terrour is to all which run aſtray,
moſt dreadfull at the maine tribunall day,

Is

If the World and all her creatures view,
vpon the earth which creepe, that fly, or swim,
Their thought & sight will make his heart to rue,
that all were made for him, abusd by him,
No thought that is, will sinners more dismay,
then things abused at their dying day.

The Vsurer how he is wrackt with Gold,
when he is dying, gasping out his breath?
What torment hath the Leacher to behold
faire Dames, when he is yeelding vnto death?
In life what did delight the sinner chiefe,
at death doth force the greatest wo and griefe.

To heare of Death the sinners heart doth shrink,
the day of doome doth rent his soule in twain;
Tis terrible to call to minde, and thinke
how *Death* & *Judgement* haste to him amaine:
No day nor night the sinner findeth quiet,
a spotted soule and conscience doth deny it.

Those blacke *Records* within the dismall booke,
fast lockt within the closet of the breast,
When as the sinner thereupon doth looke,
with feares and terrors then he is oppreſt:
In all the world no torment, griefe, or paine,
are like the thoughts which doe the conscience (staine.

These are the foes which inwardly doe dwell,
which

which sinners doe about them euer beare,
Who still torment them in their inward Hell;
racking and tending of them euery where,
When others laugh they make a pleasant show,
with face dissembling in the maineſt woe.

Let mortall men consider in this case;
thinke of the time they are to tarry heere;
Behold the Sunne how swift he runnes his race;
so do mans dayes, their death approcheth neere:
Forfeit not Heauen for the flowers of May,
what are they worth once withered away?

Let man consider in his Conscience this,
when he hath rashly done some deadly sinne,
And comes to thinke that he hath done amisse,
What griefe of mind he foorthwith falleth in?
But when the time of doing good is spent,
those thoughts do yeeld him ioy & al content;

Man was prouided for eternall ioyes,
his proper Countrey is with God aboue:
Why should he doate vpon these worldly toyes?
what is the gaine of all this worldly loue?
A Conscience cloyd, and naked sent away,
a sore accuser at the latter day.

Consider on the worke of thy Creation,
how farre thou art in debt to God therefore,

Then thinke vpon the worke of thy redemption,
in which thy debt is multiplied more: (moue
Let these two things thy heart and Conscience
vrge not his wrath who thou art bound to loue.

When wicked thoughts, or motions breeding sin
within thy heart temptations doe inflame:
When that thou findest reason doth begin
to yeeld consent to execute the same;
Then haue recourse to meditate on this,
and hardly thou shalt dare to doe amisse.

A daily Meditation, which Mercy *offereth to Man-kinde.*

The day of Death.

THinke how thou lyest on thy dying bed,
thy heart, thy head, thy sences al do faile,
Striuing for life, each member gastly spread,
trebling at *Death*, which make so fierce assaile:
If at *Deaths* howre, thy sinnes thou dost defie,
then dare not liue, in state thou dar'st not die.

Think furthermore thou hast al worldly pleasure
and euery thing which may the flesh delight:
Suppose thou hast thy fill of worldly treasure,

what is al worth, whē *death* shal claim his right;
What was once sweet, is turned now to sower,
the case quite altered in this dreadfull howre.

For uow those things that were thy harts content
thy wealth and pleasure, force thy bitter woe:
With trembling concience now thou dost repent
the day, the howre, thou didst abuse them so.

The Iudgement day.

THinke furthermore,
Thou heardst the dreadfull sound,
The Trumpet calling of the dead to rise:
And all the world of flaming fire round,
the Iudge appearing dreadfull in the skies:
Aske now thy conscience, durst it in bad thought
or wicked life, before that Seat be brought?

If that thy Conscience tremble for to thinke
vpon the terrour of that dreadfull day:
If that Tribunall make thy heart to shrinke,
let thē this thought driue sinful thoughts away,
And dare not doe those wicked actions here,
in which thou darst not at that day appeare.

Consider thou who now in health dost liue,
thy day of death, & dreadfull houre wil come,

Of all thy debts thou muſt a reckoning giue,
thou canſt not void this dreadful day of doome:
No wit, no wealth, no beauty, force, nor ſtrength,
but muſt come to this Iudgement at the length.

The paines of Hell.

THe paines of Hell they muſt endured be,
moſt infinite for torment and for date;
For ſinne is wrought gainſt infinite degree,
gainſt God, whoſe power exceeds al eſtimate:
When infinite that God-head is offended,
thoſe paines in *Iuſtice*, neuer ſhall be ended,

Eternall torments correſpond the Will:
ſhouldſt thou liue euer, thou wouldſt euer ſin:
Thou iuſtly then deſerueſt torments ſtill,
who would ſtill run that courſe thou liueſt in?
Eternall torments iuſtly doe agree,
where Will and Sinne would both eternal be.

No thought, no tongue can comprehend or tell
what are the torments of that damned fire:
The plagues, the ſcourges, tortures are in Hell,
which *Iuſtice* doth prouide for ſinners hire:
A rufull noiſe, when damned ſoules forlorne,
cry euer, woe the hower we were borne.

The Ioyes of Heauen.

THinke what it is to come to heauenly bliſſe,
to liue with God, where ſaints & angels dwel;
Thoſe glorious ioyes which God prouides for his
no heart, no tongue can comprehend or tell:
No eare hath heard, or eye did euer ſee
the heauenly bliſſe, or ioyes of that degree.

Where Maieſty ſo infinite excelleth,
hath all abundance Maieſty may haue:
Where the omnipotent in glory dwelleth,
With thoſe elect whom *Ieſus* blood did ſaue.
All *Ioyes* muſt ſtill be flowing in that place,
Where Saints behold the glory of his face.

Theſe heauenly ioyes are certaine, without date,
ald-age renewes to youth without decaying:
Eternall health and treaſures without rate:
no feare of croſſe or trouble ouerſwaying:
Who would doat on the worldly pleaſures ſo,
for loue of them to let the Heauenly goe?

Loe here's the end of euery mortall man,
which he comes to at firſt, or at the laſt;
There's no auoidance ſince the world began.
Time flies away, and Death approcheth faſt:
Conſider then of things that ſhall indure,
Take *Mercies* offer, and thy Soule is ſure.

The young man ſayes, theſe are too graue for me,
the old man ſayes, theſe thoughts do charge me,
To pleaſe their humors each of theſe agree, (fore
to ſlight them off, and thinke of them no more:
Shift as they will, & let them take their pleaſure,
but let them know *death* ſtaieth no mans leaſure

Counſel to prepare our ſelues to returne to *God before the day of our death; for after Death there is no repentance.*

IF ye loue God, or feare ye Hels damnation,
O then repent, deferre the time no more:
Heere in this life you may obtaine ſaluation,
now ſeek, O ſeek, for heauenly ioyes therfore.
After that *Death* thy ſoule away hath taken,
none can repent, the time is then too late:
Duly therefore let ſinne away be ſhaken,
remoue thy ſelfe from wicked ſinners ſtate:
Each day or night; yea none the time doth know
when Chriſt our Iudge, in iudgment ſeat wil ſtand
Euer do thinke thou hearſt his trumpet blow,
ſure the time is euen now at hand.

A Subpæna.

The Booke to the Reader.

THis debt is due vpon Doomes day,
which you are ſummoned to pay:
Wherefore my Athour well content,
becauſe he warnes you to repent:
Repentance true God doth require,
it keepes you from eternall fire.

FINIS.

